

A
SERMON
PREACH'D

Before the Right Honourable
The LORDS and COMMONS
Assembled in
PARLIAMENT,

At *Margarets Church* in Westminster, upon Thursday
18 July 1644. It being the day of publick Thankf-
giving, for the great mercy of God, in the happy success
of the Forces of both Kingdoms near York, against
the Enemies of King and Parliament:

By ALEX. HENDERSON Minister at *Edinburgh*:

And by him Dedicated

To the KIRK and KINGDOM of
SCOTLAND.

*Job 34. 29. When he giueth quietnesse, who then can make trouble? And when
he hideth his face, who then can behold him? whether it be done against
a Nation, or against a man onely.*

28. August 1644.

THE Committee of Estates Ordains his Majesties Printer to
Re-print this Sermon, and discharges all others from
Printing of it.

Land. & date I. P. D. Com.

Re-printed at *Edinburgh* by *Ev^r Tyler*, Printer to the
Kings most Excellent Majestie. 1644.

Die Veneris, 19 Julii. 1644.

Ordered by the Lords in Parliament assembled, That Master *Henderson* hath hereby thanks given him by this House, for the great pains he took in his Sermon Preached before the Lords and Commons, on Thursday the eighteenth of this instant July, in *Margarets Church* Westminster, it being the day of Thanksgiving for the great Mercie of God in the happy successe of the Forces of both Kingdoms, against the Enemies of King and Parliament, neer York: And that the said Master *Henderson* be intreated to Print and publish his said Sermon; which no man is to presume to Print, or Re-print, without his Authority under his hand, as he will answer the contrary to this House.

Jo. Brown. Cl. Parl.

Die Veneris, 19 Julii. 1644.

It is this day Ordered by the Commons assembled in Parliament, That Sir *Robert Harley* do give the thanks of this House to Master *Henderson*, for the great pains he took in the Sermon he Preached at the intreaty of both Houses at *S. Margarets* Westminster, upon the day of publike Thanksgiving, for the great Victory obtained against Prince *Rupert*, and the Earle of *Newcastles* Forces: and he is desired to publish it in Print.


H. Elsyng Cl. Parl. D. Com.

I appoint *Robert Bossock* to Print this Sermon.

ALEX. HENDERSON.


 To the KIRK and KINGDOM of
 SCOTLAND;

Grace to you, and Peace from GOD our Father
 and the LORD JESUS CHRIST.


 Hree Reasons have prevailed with me, to set
 your Honourable and Reverend name before
 this Sermon: One is, That having Preached
 it before the Honourable Houses of the Par-
 liament of England, I conceived it more
 convenient to send it to you in Print, then to
 direct it to them the second time, and in
 so doing I cannot apprehend any danger of censure: Because the
 ground of my Calling to joyn in so solemn an Action, Was rather
 a Nationall concernment then any personall respect to me, or ex-
 pectation of any thing that could proceed from my Weaknesse,
 Worthy of such an Auditorie, as is one of the greatest, and
 gravest on earth: In this therefore (if I mistake not) I do com-
 ply With their intentions, and still follow their respects. Another
 Reason is, That after so long absence, not onely from my personall
 charge, but from you, my Mother Church, and Native Countrey,
 I do willingly take hold of this opportunity, to testifie that We your
 servants for Christ, who have the honour to be in this employ-
 ment, do bow our knees to the Father of our Lord Jesus Christ,
 of whom the whole family of heaven and earth is named, that he
 would grant unto you, according to the riches of his glory, to be
 strengthened With might by his Spirit in the inner man, that Christ
 may dwell in your hearts by faith (a): And that We cannot
 enough render thanks to God for you, for all the joy whereWith
 we joy, for your sakes before our God, night and day praying ex-
 ceedingly, that we might see your face, and (according to our cal-
 ling and measure) might perfect that Which is lacking in your
 faith

a Ephes. 3:
 14, 15, 16.

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b 1 Thes.
3. 9, 10.

faith (b). The opinion of the merits of Prayer is abomination, but the principall Theam and Matter of the Solemnitie of the day, We take for an answer of the Prayers of the godly in the three Kingdomes, and in all the Reformed Kirks: And the desire we have to see you, is not onely that naturall instinct, which is to be found in all of our Nation, whom the cause of God hath brought from their own homes and habitations; but our longing to come unto you with rejoycing, bringing our sheaves with us (c) and to finde you such as we would: for now we live if ye stand fast in the Lord (d). The third Reason is, That I may, upon this occasion which God hath put in my hand, communicate unto you my humble thoughts for your good, unto Which, many thousands of your sonnes, worthier then I can have any reason to think my self to be, have according to the commandment of God, and their manifold obligation, devoted and sacrificed themselves and all that they have: For my part, since I am not able to pay my Duty to the full, I shall still acknowledge my Obligation, confesse my Debt, and what I have (Which is a small proportion to that which I owe) I shall willingly offer.

c Psal.
126. 6.
d 1 Thes.
3. 8.

The Lord hath done great things for you and by you: His Spirit speaking in your faithfull Pastours, and Working in your own hearts, Will teach you, and give you grace, in Wisdom and humilitie, to compare your present estate, under the light, purity, libertie, and blessings of the Gospell, with the darknesse, corruptions, tyrannie, and miseries, which our frefathers were covered with, under Paganisme of old, and under Antichrist afterwards, and Which our selves did endure under Antichristian Prelacie of late. It is true, the present times are full of sufferings, calamities, losses, and fears; all the three Kingdoms have drunken, although by un-equall draughts, of a very bitter Cup, such as the Lord propineth when he is angry with his people, & no man knoweth when the end shall be: Yet if We consider What our miseries might have been, if these our miseries had not been, that We ought to choose affliction, and not impietie or iniquitie, and that all our troubles are but the travellings of Child-birth, to bring forth a Reformation: We will take the saying of Ecclesiastes to be spoken to every one of us: Say not thou, What is the cause that the former dayes were better then these? for thou doest not enquire wisely concerning this (e).

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this (e). I intend not to set forth the great power and mercifull e Eccle.
providence of God in the late seasonable Deliverance, and notable 7.10.

Victory never to be forgotten, that being recent in your minds, and the intent of the following Sermon; We ought to be thankfull for the undeniable presence of God, to stir up our selves to take hold of him, lest he hide his face and depart from us, and to go on hereafter with confidence in his Name against the greatest difficulties.

But When I call to minde What hath come to passe in these dayes, since the beginning of our troubles, and begin to consider the proceedings and results of Divine providence, contrary to the designes and devices of the Enemies, Which they cannot deny, and far beyond the first intentions and particular desires of such as the Lord hath used for instruments in his Work, which they do reverently acknowledge; I may make use of the grave and serious Warning of the Apostle, Behold therefore the goodnesse and severity of God: on them which fell, severity; but towards thee, goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off (f).

And that we may the more value the goodnes f Rom.
of God to our selves, We ought the more to behold the severitie of 11.22.

God cutting off the pompe, the pride, the tyrannie, and power of the Enemies. I may also with him (although Writing of a matter of another kinde) cry out: O the depth of the riches, both of the wisdom & knowledge of God, how unsearchable are his judgements, and his wayes past finding out! for who hath known the minde of the Lord, or who hath been his Counsellor (g)?

Not g Rom.
onely in the matter of salvation and damnation; but in the admi- 11 33.34

nistrations of his Providence, the Lord useth his Soveraigntie, and doth what seemeth good unto his Wisdome: and although We know not the particular reason of every thing, yet this we know, Whatsoever be the weaknesse of men upon the one hand, or the Wickednesse of men on the other, That all things are done by him that ruleth the world, in great Wisdom & Justice, to his own glory and the good of his Church. Again, When from my sense of my self, and of my own thoughts and wayes (Which many thousand may observe, and no doubt do observe of themselves) I begin to remember, how men who love to live obscurely and in the shadow, are brought forth to light, to the view and talking of the world: how men that love quietnesse are made to stir, and to have a hand

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in publique busines; how men that love Soliloquies and contemplations are brought upon debates & controversies; how men who love Peace, are made to War and to shed blood: and generally, how men are brought to all the things which they never determined, nor so much as dreamed of before: The words of the Prophet Jeremie come to my remembrance; O Lord, I know that the way of man is not in himselfe: it is not in man that walketh to direct his steps (h): which imply the positive part, That the way of man is in the hand of God, and that the Lord directeth his steps to his own appointed ends, according to the saying of the Wise Solomon (whither speaking of the Decrees of God, or of the Word of God) There are many devices in a mans heart, nevertheless the Counsell of the Lord, that shall stand (i). Experiments of things past, are documents of things to come. Let no man thinke himself absolute master of his own actions or wayes: When thou wast young thou girdedst thy self; and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not (k). Let no man say, I shall die in my nest, in mine owne house, with my children about me, and under my wings (l). We Will learn I hope by time (if we be not unteachable) to distinguish betwixt our first, and naturall will; and our second, our Spirituall, and more deliberate will; and to say, Not my will, but thy Will be done (m). The seven yeers of ensuing Providence may carry us as far beyond the present intentions, whether of the enemies of Religion or our own, as the seven yeers past have done, beyond our former intentions and theirs. The pulling down of Poperie in the Christian World; and the pulling down of Prelacie, and the supporters thereof, in Britain, are equally feasible to the Almighty, who delighteth to turn our difficulties and impossibilities into the glorious demonstrations of his Divine Power, and who putteth motions into the hearts of men, which they turn into Petitions and Indecavours, and God by his Power, bringeth forth into Reality and Action; the conception, birth, and perfection is all from himself.

When I speak of the future, and that which afterwards may come to passe, my meaning is, Not that God Will alwayes, and throughout the whole work, use the same individuall instruments, experience

h Jer. 10.
23.

i Pro. 19. 21

k Joh. 21. 18

l Job 29. 18

m Mat. 26
39.

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experience hath already proved the contrary; I speak of the Collectiue and successiue body, which like a flood, runneth in a continuall course, but the severall parts passe by very quickly: Joshua must succeed to Moles, and Eleazar to Aaron, before the people of God be brought into Canaan, and others must come after them, before the Temple be builded; each one whom the Lord calleth, hath his own part. As the course of generall Providence in the World, and of speciall Providence in the Kirk, goeth on constantly, according to the Eternall Decrees of God, which men may oppose and clamour against, but can no more hinder then the rising of the Sun, and his ascending to his strength: So doth the course of particular Providence in the lives of men, which he cutteth off, or continueth at his pleasure. Nor should any man, who hath seen the beginnings of this Work, offend, or be displeased, That his dayes are ended before it end, more then others, who shall be honoured to be the Witnesses of the glorious conclusion thereof, have cause to be grieved, That they have not seen, or had a hand in the beginnings of it: Even as We have no more reason to be grieved, That our life lasteth not longer, Then that it did not begin sooner. No man could know, but his life might have been as short in Peace as it hath been in War: nor Was it in any mans power in the time of Peace, to choose the manner of his death. It should be sufficient for us, that We follow the calling of God, That our life is not dear to us, when he, Who spared not his life for us, calleth for it, That we are ready to lay it down in his Cause, And that it shall adde to our blessednesse, if we die not onely in the Lord, but for the Lord.

Let us therefore observe the Lords Providence, admire his Wisdom and Goodnesse, adore his Sovereignty and Greatnesse, and cheerfully offer, and give up our selves to be disposed upon at his Will, seeking his glory, and not our own, and to approve our selves to our own consciences, and not to the World: This will make us sincere and straight in our course, when others are seeking themselves, quiet and secure, in the midst of dangers; when others, like Magor-Missabib, have fear round about, and contented in confidence of a recompence of reward from God, against the ingratitude of men, when Mercenaries have not the patience to bear it, because they served no other master, and had no other thing in their

Jer. 20. 3.

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their eye, but their Wages: a poor compensation of their pains, and no proportion to the adventuring of their lives: It is a frequent observation in history, upon a World of examples, That such as have deserved best of the publick, have met not only with private ingratitude, but have often been recompenced evil for good: which hath given occasion to Politicians to enter upon the debate of two questions: One is, What can be the cause of this so universally known and confessed ingratitude, not onely from particular persons, but from the publick? The other is, How it cometh to passe, that notwithstanding this known ingratitude, there be some found in every age and State, that are more stirred up to deserve well of the publick, nor discouraged or deterred, by what hath befallen others before them? Concerning the first, Amongst other answers taken from that corruption, malice, and envy, which poisoneth the nature of man, they alleage, That it proceedeth from covetousnesse, which maketh the publick to quarell with them, that such may seem unworthy of reward, whose great merits they are either unwilling or unable to reward. The other they attribute to an heroick desire of immortall praise, & a divine disposition to do good to all. But our Profession can answer both in a word, That by a special providence, such as have deserved well, come short of their rewards from men, that they may learn in serving of men, to serve God, and by Faith and Hope to expect their reward from himself, and in end himself for their reward: and that notwithstanding all the ingratitude of the world, the Lord gives generous spirits to his servants, and stirreth them up by his Spirit (the motions Whereof, they neither can nor will resist) to do valiantly in his Cause. God hath made you a fruitfull Mother of many Sons, as England, France and Ireland may this day bear witnesse. Never had your Sons more cause to rejoyce in their Mother; for God hath made you Honourable: Nor you the Mother more cause to rejoyce in your Sons; for God hath put it in their hearts to offer themselves willingly, in, and for the Cause of Christ. If some have proved sons of Belial, void of grace and naturall affection, and have provoked you to pronounce a malediction upon them, the Grace of God, which hath made the difference, is the more to be magnified; and they that stand, as they are the more to be honoured, so are they warned to take heed lest they fall.

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Two things there be chiefly, Which will give you Peace for the present, and through the blessing of God, Will bring your troubles to a comfortable end. One is, That when ye hear of Separatists, Semi-separatists, Anabaptists, Antinomians, Libertines, Socinians, and of the many Sects, which Satan, the father of Heresies and Schismes, in opposition to the intended Uniformity in Religion, hath raised in this Kingdom, and Which no Wisdom under heaven is able to cure, but by settling the true Government of the Kirk by Presbyteries and Synods: Ye may call to minde, and apply to your selves the Wholsome Counsell of the Prophet Micah, All people will walk, every one in the Name of his God, and we will walk in the Name of the Lord our God for ever and ever (n); He Will not have us to promise to our selves an universal consent in Religion through the whole earth; nor to suffer our selves to be driven away by the example or sleight of men, and cunning craftinesse, whereby they lie in wait to deceive (o): But Will have us to Walk in the Name of our God, which is nothing else but to understand, beleeve, and obey his word, by which he is known as by his Name: and this he will have us to do, not for some time, but for ever and ever; and with the counsell of the Prophet joyn the example of the Kirk of God, All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant: our heart is not turned back, neither have our steps declined from thy way, though thou hast fore broken us in the place of Dragons, and covered us with the shadow of death (p). This testimony of your uprightness and constancy, that no trouble could move you, so much as in heart, to turn away from the way of God, will be a Well-spring of comfort to you in all your troubles; and this comfort (I speak it to the praise of the free grace of God) belongeth unto you: for would ye have dealt falsely in the Covenant, and forsaken the Truth, ye might not onely have escaped all the troubles which ye have sustained at home and abroad, but also have enjoyed all the Peace and Plentie that the world could promise: This I speak as a naturall man, and this indeed is the judgement of the naturall man, looking no higher then this world, and the second causes: But as the Messenger of God, I may say, Had ye dealt wickedly against his Covenant, and blest your selves in your own heart, saying, I shall have Peace, though I walk in the imagination of mine heart, the

n Micah

4. 5.

o Ephes.

4. 14.

p Psal. 44.

17, 18, 19.

B

Lord

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q Deut.
29. 10.

Lord would not have spared you, but the anger of the Lord and his Jealousie would have smoked against you (q).

r 2 Tim.
3 5.
1 1 Tim.
3-9.
t 1 Tim.
1. 19.

The other thing that I would to this purpose commend, is, That ye would remember, that besides Heresie, Which opposeth the Truth professed by the Kirk; and beside Schisme, Which destroyeth the Unity of the Kirk; Profanenesse of heart and life, Which is a third Pest, hath ever spoiled the holinesse of the Kirk, and is a most high provocation against the most holy Lord God, which we are all to strive against, as well as against Heresie and Schisme, by joyning the Power of Godlinesse With the Profession and Form thereof (r), and by holding the mysterie of the Faith in a pure Conscience (s), which some sometime amongst you, having put away (and that with violence done to their conscience, as the Word importeth) concerning Faith have made shipwreck (t), and have endeavoured to bring others upon the Rocks, that they might perish With them. Spirituall judgements are to be observed no lesse then temporall, both because there is more Wrath in them, and they are more hardly discerned. Pelagianisme of old, and Arminianisme of late, is the just punishment of a formall Profession; Socinianisme, of the neglect of the Son of God; Antinomianisme, of turning the grace of God into wantonnesse; Anabaptisme, of Baptizing of Infants in private, and of the slighting of the Baptisme in publike, as if it did not concern the Whole Congregation; and Separation, of the despising of the true Government of the Kirk: so doth the Lord send strong delusions upon them that receive not the love of the Truth, and take pleasure

u 2 Thes.
2. 10, 11, 12.

in unrighteousnesse (u). I will not excuse the length of this Epistle, because I intended it. I am not bounded to a time in writing, as I behoved to be in Preaching. I am bold with you, because I know you. To save you from spirituall judgements, to deliver you comfortably from your present troubles, and to make you walk worthy of the grace Wherein the Lord hath abounded toward you, that you fall not, and that you may be presented faultlesse before Christ with joy, is, and shall be the humble and earnest desire, and Prayer of

Your humble Servant, and obedient Son,
in and for the Gospel of Christ.

A. H.



A SERMON PREACHED

Before the Lords and Commons, at *Margarets*
Church in Westminster, upon Thursday,
the 18 of July, 1644.

MATTH. 14. 31.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?



Uch is this day required of your Honours, much of You very Honourable, and much of us all, beloved in the Lord Jesus Christ. In the times of the Old Testament, the Sacrifices of one Solemnity were much the same with the Sacrifices of another: Yet when more Feasts did meet together in one day, as the Sabbath, the first day of the Moneth, and the Feast of Trumpets, (a) all the Sacrifices of the severall dayes were offered in that one day; which made the greater celebrity. The Lord hath this day multiplied his benefits upon us, as the Loaves and Fishes were multiplied in the hands of the Apostles, in the time of the distribution (b): for no sooner is the day indicted to give thanks for one favour, but we hear the news of another, that we may adde more fire, and multiply our Sacrifices.

a Num. 28. &
29.

b Joh. 6.

Although these words of our Lord, at the first hearing, may seem not to be much important to the solemnitie of the day, yet a two-fold consideration hath led me to

*Why this
Text chosen*

c The admonition of *Iohn Knox* to the professors of the truth in *England*.

this choice : One is, because for some time past, vvhhere I had occasion to speak in publike, I have been expounding and applying to our present Troubles, this part of the holy History, expressing the dangerous tempest, vvhich tossed the Disciples of Christ at Sea, as an Embleme and representation of the condition of the Church of Christ on earth, especially in the time of great trouble : heerein following the example (beside many other Interpreters) of a vvorthy Instrument of Reformation, vvho in the Idolatrous and bloody times, of *Queene Mary*, did vpon this Text, in the evidence and povver of the Spirit, vvrite a large Admonition to the Professours of the Trueth in *England* (c) : And novv being by Providence brought on to these vvords, expressing the deliverance of *Peter* out of his speciall tentation, and leading us tovvard the ceasing of the winde, and calming of the tempest; I judged them not unfit for the present condition, vvvhich God by his mercifull Providence hath brought our affaires into at this time. The Lord vvho stretched forth his hand and caught *Peter*, vvhen he vvvas beginning to sinke, and soon after made the vvinde to cease, vvvhich moved them that vvvere in the Ship to come and vvorship him, saying, *Thou art the Son of God*: the same Lord, even the Lord of Armies, and the God of Battells, hath stretched forth his hand for our deliverance, and vvhen he vvill, he can rebuke the vvindes, and by his Word make a comfortable calme, that all the three Kingdomes may fall dovvn and vvorship him, saying vvith one minde and one mouth, to the hearing of all the Christian vvorld, *Of a trueth thou art the Son of God*; vvvhich would prove a ground of Reforming the House of God according to his own will : For if they had known the Son of God, the King of glory, they would not have crucified, but submitted unto him, and done his will. Another consideration also made me to fix vpon this Text: although it doth not hold forth a formall Thanksgiving, vvvhich is so ordinary in other places of Scripture, that nothing more; and that which followeth here aftervvard, is liker unto it, yet it containeth the materials, and layeth a foundation of the dutie : for it is a notable and seasonable deliverance out of a great distresse, together with a most powerfull argument to enforce the duty of
Thankf-

Thanksgiving, taken from the unvorthineffe of the party on vvhom it is bestowed: *Why didst thou doubt, O thou of little Faith?* The depth of our distresse, the greatnesse of our Deliverance, and the weaknesse of our Faith, which hath made a great deal of doubting, are fuell to enflame our hearts, and to make the fire of the Sacrifice to ascend.

In the words going before, *Peter* had not so much Faith *Paraphra-* as that vvhen the vvinde became boysterous, he was able any *sed.* more to vvalk on the vvater; for through the vveaknesse of his faith, he beginneth to sinke: yet he hath so much faith, that when he beginneth to sinke, he cryeth out, *Lord save me:* and immediately the Lord answereth his Prayer, and sendeth him a present deliverance, in such manner, as he might know it was from himself; for he stretched out his hand and caught him: but withall, rebuketh him for the weaknesse of his faith, which made him so to waver, That at first he would assay to walk on the water, and now when he sees the vvinde boysterous, he beginneth to sinke.

The Text parteth it self in two branches: The one is a De- *Divided.* liverance: The other a Reprehension. The branch of Deliverance beareth a sweet fruit of Thankfulness: And the branch of Reprehension, a more bitter, but very wholsome fruit of Humiliation; which being tasted by us, maketh the Deliverance to relish the better with our selves, and the Thankfulness the more acceptable to God: both together make up a composition like unto that of the holy *One* and Perfume, *Exod. 30.* and leadeth us up to the Mountaine of Myrrhe, and to the Hill of Frankincense, *Cant. 4 6.*

In the Deliverance of *Peter*, there be four things observable, and applyable unto our Deliverance. 1. The greatnesse of it: *Peter* was delivered out of a great danger, *He was walking upon the water, and the vvinde was boisterous.* 2. The seasonablenesse and opportunity of it: *When he was beginning to sinke.* 3. The sensiblenesse of the hand of Christ in working it: *He stretched forth his hand and caught him.* 4. The relation of it to the Prayer of *Peter*, unto which it was a reall answer: *Peter cryed, Lord save me, and immediately Iesus stretched forth his hand and caught him.* And fifthly, I take in the matter of the Reprehension, which is the second part of the

Text, as it relateth to the deliverance: for his unbelief and doubting was the Lead that made him sinke, but free Grace was the Cork that carried him above; and so the deliverance was a free deliverance; not from his merit, but contrary to his demerit. From these particulars, I present this observation.

Doff. That vvho so is vvise, and desire to see the loving kindnesse of the Lord in their Deliverance, that they may mutually love the Lord, and be thankfull unto him, are to observe and consider, not onely the substance, and (if I may so call it) the bulk and body of their deliverance, but the circumstances also wherewith it is clothed, and with the train vvhereof it cometh accompanied unto us. For understanding whereof, we are to distinguish, not onely in humane actions between one man and another, but in all our actions toward God, and in all the actions of God toward us, betvvixt the action it self, and the circumstances compassing and clothing it: for although Jurisconsults, Rhetoricians, and Divines do differ about the enumeration and particular description of circumstances, yet all of them vvith one consent acknowledge, that they are much to be heeded and observed. In our good actions, where the substance is but small, the circumstance maketh a supply. The povertie of the Widow added much weight to her two mites which she threw into the Treasury: *Verily I say unto you, that this poor Widow hath cast more in then all these who hath cast into the Treasury: for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living*, Mark 12. 43, 44. In all our evil actions, it aggravateth our transgression, that we vvho are but dust and ashes, do sin against the greatest and goodest God, and that for tritles, for things of no vvorth, and perishing. That vve sin against Knowvledge, and against Mercy. The distinction of sins of ignorance, of vveakenesse, and presumption: The excusablenesse and inexcusablenesse of sin, ariseth from this ground. In the actions of God toward us, both the blessings and deliverances vvwhich vve receive, are much illustrated and magnified by the circumstances of so great a God, that it is not lavvfull for us to endeavour to expresse how great he is; he being great vvithout

out measure, that he should have loved us first; us, so small, even before we were; and such, even his enemies; and so much and so greatly, that he spared not his own Sonne to die for us, spared not his own Spirit to dwell with us. Thus we see how this love is magnified and multiplied by the circumstances, which make it a great love, a manifold love, a wonderfull love. So is it also in Divine deliverances, both of his people in the times of the old Testament, of his Church in the times of the new Testament, and of particular persons in both times. The Circumstances adde much light and lustre unto them, to endear them the more unto us. No man can think upon the deliverance of the people of God from Egypt, and from Babylon, and of the Christian Church from persecution, but he must spend a great part of his thoughts upon the circumstances of the Deliverances. The Deliverances from the Armado, from the Powder-Treason, from the Enemy since the beginning of this Warre, are great in substance, but each one of them is also admirable in the circumstances. And who can meditate upon the preservation and deliverance of *Noah*, of *Joseph*, of *Moses*, of *David*, of *Daniel*, of *Jonah*, of *Peter*, of *Paul*, and many others of old, and of late, but he must be affected with many particular occurrences of their deliverances? Naturall men look to the substance onely, and satisfie themselves in this, That they are delivered: but those that are spirituall, cannot satisfie themselves in the meditation of the Circumstances, with which they are deeply affected.

There may be three reasons given, why Circumstances of this kinde are to be observed. 1. Because the Lord God hath a Providence in the smallest things, in things most casual and contingent, and in such things as are arbitrary unto men, and seeme most to depend upon their will and election. And what he dignifieth with his Providence, we ought not to disdain in our observation. The poorest of the Workes of Divine dispensation, is abundantly rich for our Meditation. 2. There is much manifestation of love to the people of God in Circumstances, and much Revelation of the wrath of God against the Enemy: When the Godly look upon them, their hearts are wonderfully affected, overcome, and melted with-

1. Reason.

2. Reason.

in

in them: and when the wicked are constrained to hear of them, they are confounded within themselves, and never more then upon this ground, do apprehend, that God hath been fighting against them, and they fighting against God.

3. Reason.

3. A third Reason may be, Because the Lord prepareth matter for a Sacrifice of Glory and Thanksgiving to himself, not ouely from the great bundles and sheaves of his works, but from the small scattered eares of his Providence: *for of him, and through him, and for him are all things.*

Simile.

Upon these and the like grounds, we are to observe the Circumstances of the work of God at this time. The Deliverance and Victory it self, is like the Moon shining in the night, with her borrowed light from the Sun; yet the Circumstances thereof are like the bright Stars, and some of them of the first magnitude, twinckling, and sending out their light round about, for our Contemplation and Comfort. The one is the fair and beautifull ground of the Worke: the other the imbroidery and variety of colours wrought upon it by the hand of God, and laid before our eyes, that we may behold the manifold Goodnesse, Power; and Wisedome of God.

The greatnesse
of Peters De-
liverance.

I shall now therefore enter upon the particulars formerly proposed from the Text: of which, the first was the greatnesse of Peters Deliverance at this time: which may appear, if we consider these three things. 1. The glory of Jesus Christ: if Peter had perished at this time, it had not been (speaking after the manner of men) without dishonour to the Son of God; for being called by him to come upon the water, it would have been attributed to want of power in Christ if he had perished, and it was his glory to save him: and so in this respect the Deliverance was great. 2. The danger he was in: the raging Sea ready to devoure him, he being unable to save himself, and there being no other to help him: and therefore in this respect, the Deliverance great. 3. The danger the other Disciples were in: for if they had seen him sinke down and swallowed up, what could they who were still tossed in the ship have expected, but to have perished also? and therefore in respect of the Disciples, it was a great Deliverance. The Lord looketh to his own glory, to the distresse of his servants

servants that are like to perish, and to the scandall of others, and draweth them forth of many Waters, *Psalm* 118. 16.

2. The seasonableness and opportunity of this Deliverance is manifest by two things; one was, when the Sea through the boisterous winde was in the greatest rage; the other was, when he was brought very low in his own sense. It is familiar in Scripture to compare the enemies of the Church to the raging waves of the Sea: when the enemy is most arrogant and proud, and when the Church and people of God are beginning to sinke, then is the opportunity of the destruction of the one, and deliverance of the other: for in that nick of time, is the hand and power of God most discernable to his owne glory; then is the confusion of the enemy most terrible, then is the deliverance of the Godly most wonderfull and comfortable. Hence is it that the Lord, who hath appointed a time for every thing, and hath made every thing beautifull in his time, keepeth this rule in all his great deliverances: he suffereth the wicked to exalt themselves, and to gather strength, hee giveth them sometimes Victories in a vicissitude with the people, and thereby hardeneth their own hearts, and the hearts of others that trust in them: (as when the Magicians brought things to passe, like unto the Miracles of *Moses*) for how else should they grow up, and be made ripe for destruction? How should their cup bee filled? Hee suffereth also his owne people, and his owne Cause sometimes to be borne down; for how else should they be in due time exalted? But all this is nothing else but a preparation for a glorious worke of Justice and Mercy in the end. If men would lay this one parcell of Providence to heart, they would be forced against all their Atheisme, to cry out, *Verily there is a reward for the righteous, verily he is God that judgeth the earth*, *Psalm* 58. 11.

The seasonableness thereof.

3. The third thing, is the sensibleness of the hand of Christ in delivering *Peter*, *Hee stretched forth his hand and caught him*. He could have saved him by his word onely, as *Matth.* 8. 8. The Centurion said, *Speak the word onely and my servant shall be healed*; Yea without speaking of the word, by his Divine power: for even when hee did speak the word, it was not his Word, but his Power that wrought the miracle,

The sensibleness of the hand of Christ in it.

8
 racle, as when before he said to *Peter*, *Come*, it was not his word but his power that made *Peter* to walk upon the water. Yet he stretched forth his hand for divers causes, but principally, that it might be knowne, that he it was that by his power did deliver him. Thus did hee in working other Miracles, as in curing the Lepers, and the sick, that it might be knowne, that he himselfe, and no other did work them; and all to this effect, that when it is seen that his hand worketh deliverance, he may have the glory of it. Wherefore are the Works of God ascribed to the Arme of God, the hand of God, the right hand of God, the finger of God? but that his power and efficiency may be acknowledged of us, and that he may have the praise of his owne work. The Lord is a jealous God, and will not give his glory to another: Hee giveth many good things to the Children of men, and worketh many notable Deliverances for them, but the glory of them all hee reserves for himselfe. *Poriphar* committed all that he had to the hand of *Ioseph*, and kept nothing back from him but his Wife, which made *Ioseph* to say (and we in this case may say it upon greater reason) *How can I doe this great Wickednesse and sinne against God?* Gen. 39.9. He is an Usurper, an Adulterer, an Idolater, and Atheist that robbeth God of his glory. *Thus saith the Lord, Let not the wise man glory in his Wisdome, neither let the mighty man glory in his might; Let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me that I am the Lord, which exercise loving kindnesse, judgement, and righteousnesse in the earth: for in these things I delight, saith the LORD.*

The Relation
 it had to the
 prayer of
Peter.

4. A fourth thing to be taken notice of in this deliverance is, the Relation it had to the prayer of *Peter*. Hee prayed in his danger and distresse, and the Lord immediately stretched forth his hand and delivered him. The Blessings and Deliverances which God granteth unto his people are much endeared unto us by this, that they are the answer of our prayers: For beside the benefit and deliverance it self, our faith in the generall is confirmed, that we worship not an Idoll, but the true and living God who heareth prayer. Our speciall faith is much strengthened; for hereby we know that God hear-
 eth

eth our prayer, that through Jesus Christ our prayers and persons are accepted, and that he is our God.

Hence it is observeable, that the Godly, such as *Hannah*, *David*, and others, speake to God in more familiar termes after they had received the answers of their prayers, then before. Our confidence also is increased, For upon the gracious answer of our prayers, we can with greater boldnesse present our petitions before the throne of Grace. No man maketh conscience of prayer, or endeavoureth to pray a-right, but hee maketh also conscience, and endeavoureth to observe the answer of his prayers. Sometimes the present answer of prayer, is no other but the continuance of the spirit of prayer, which still *helpeth our infirmities and maketh intercession for us*, Rom. 8. 26. Sometimes our prayer returneth into our bosome, *Psal. 35. 13.* where we finde *the peace of God which passeth all understanding, to keep our hearts and mindes through Christ Iesus*, Phil. 4. 7. Sometimes we have no other answer, but *My grace is sufficient for thee: for my strength is made perfect in weaknesse*, 2. Cor. 12. 9. And sometimes, either a better, or the same thing which we desired, and it may be with great advantage, is granted unto us: of which there bee many examples like unto this of the answer of *Peters* prayer.

The fifth and last thing which setteth forth this Deliverance, is this, That it was of free goodnesse, and not from any perfection in him: for he is rebuked for his doubting as one of little faith. Where we may observe, that beside the wide difference betwixt beleevers and unbelievers, which is a difference in kinde (faith elevating a beleever far above naturall men and unbelievers, as man is above the inferiour creatures, and angels above men) There is a difference in degrees betwixt one beleever and another, and betwixt a beleever and himselfe; insomuch that one is said to be of little faith, and another to have great faith; and one and the same beleever sometimes to have little, at other times great faith. *Peter* had faith to walk upon the water, which was the greater tryal, but now when the wind is boystrous, which was the lesser temptation, his faith proveth weak, which was a Prognostick of that which came to passe in his death.

It was from
free goodnes.

(2) Quid aliud erat Christum sequi in atrium pontificis, quam super eisdem fluctibus ambulare cum Christo? & quid aliud erat tentatio Ancillae quam ventus adversarius? & quid aliud tentatio ex timore quam hic submersio ex timore? Musculus, in Matth. 14.

afterward (2). I have not a minde nor is it proper for this time to wearie your attention with the many distinctions of faith: that there is a faith which is an habite and vertue Theologically, and a faith which is a speciall gift: that there is a faith felt, and a faith unfelt: much lesse with the distinctions of faith formed and unformed, explicite and implicite. I would onely tell you, that faith is said to be weake extensively, and in respect of the knowledge of the things to be beleaved: thus the faith of the Apostles, while they knew not the resurrection of Christ, the faith of *Rachab*, the woman of *Samaria*, and many others who knew but few of the mysteries of faith, was but a weak faith: Or intensively and in respect of perswasion and application; It was long ere *Thomas* was brought to say, *My Lord and my God*. Hee that hath this weake faith may bee considered of us as hee hath faith, for weake faith is true faith: and as his faith is weak, as he hath faith he beleeveth and adhereth to the truth of the word, and in distresse prayeth and cryeth with *Peter*, *Lord save me*: But as his faith is weakned by temptations and difficulties apprehended by naturall sense and carnall reason, which is the wisdom of the world, and an enemy to the receiving of the wisdom of God, hee doubteth, hee wavereth, hee staggereth, through a mixture of unbelief, which certainly is the work of the flesh, whatsoever Papists say to the contrary in commendation of doubting: and yet such is the goodnesse and grace of our Lord Jesus Christ, that in this night of darknesse, in this winter season, he looketh at the root under the ground, and to the lease of prayer which it sends forth, when neither fruit nor flower doth appeare; and thereupon, hee that breaketh not the bruised reed, and quencheth not the smoaking flux, doth deliver his owne children, which maketh them afterward when they recover their strengths, to thinke shame of themselves, and to admire of his wonderfull goodnes. Faith sometimes is like fire in the flint, which to the sense is as cold as another stone; yet hath fire in it naturally, as the soule which is partaker of the Divine Nature, hath faith in it supernaturally: Sometimes it is like fire in the tinder, sometimes like fire in the match, sometimes like fire in the candle, and sometimes like fire on the hearth, which enlighthneth and warmeth

warmeth the whole roome : But the Lord in answering the prayers of his people, looketh more to the truth then to the degree of faith. The word of doubting (as some have searched into the nature of it) is borrowed from a ballance or pair of weights, the scales whereof move and waver up and downe incontinantly. We have another word *Mark 11.23.* which signifieth to dispute or debate, because they who doubt have a dispute and debate of aduerse parties within themselves, like that of the twins which struggled together in the wombe of *Rebecca*, and makes them to go, and enquire of the Lord. The nature of faith, *Heb. 11.1.* is a substance by which the minde looking constantly at *Iesus Christ*, is preserved from fluctuating and doubting, as when the tongue of the Ballance standeth streight and stable. But *Satan*, the old *Adam*, and the world, come in, and sometimes lift up the one scale in Presumption, and sometimes beare down the other in diffidence and pusillanimity. Christ opposeth to the one the danger of sinking, and to the other his Word and hand, that so the soule may bee reduced to the stability and substance of Faith. Thus was the wonderfull Wisedome, Mercy, Truth, and power of the Sonne of God, manifested at that time, and many times since.

Τὴν πίστιν αὐτῶν;
Διὰ δὲ τῶν ἐλ-
θόντων ἐν-
δοξασαί, καὶ
ὅτι οὐκ ἔστι
σάος ἡ ψυ-
χὴ διὰ τὴν
ἐν ἑαυτῇ.

Etym. 278

And thus have I made a survey of the five Circumstances accompanying this miracle of *Peters* Deliverance, all which are very appliable to that notable deliverance which the Lord hath wrought for us, for the publick acknowledgement whereof, we hold this solemne Assembly. First, if it had pleased the Lord to turne his hand against us, which was stretched out for us against our enemies, the Name of God had been dishonoured, our Armies had been destroyed, and our selves, that were but in a ship neer unto them, had been in danger to have perished; and thus the deliverance is great.

The five cir-
cumstances of
Peters deli-
verance appli-
ed to ours.

2. As it was great and eminent, so was it opportune and seasonable; I speak to them who are acquainted with the posture of affairs: The Enemy had exalted himself to the top of his pride, and had designed like *Belshazzar* and his Nobles, to make themselves merry with the spoiles of the people of God; who although their hearts were stedfast to

the Cause and work of God, yet by divine dispensation, delaying their desires, and bringing them about in his owne wise and secret way, were brought low, and therefore in the one respect, and the other, a very seasonable deliverance.

3. The hand of God was sensibly seen in it: specially that when they were almost lost in the opinion of many of themselves, the Lord brought the wheele about upon the enemy so marvellously, that it is a wonder, that so many (although they had been naked men) could have fallen by the sword in so few houres.

4. That in this the Lord answered the Prayer of his People: He hath heard us since the beginning of our Supplications, he hath given grace to continue in humiliation and Prayer, he hath many times returned our prayer into our bosome, hee hath made his grace sufficient for us to uphold us, and hath given such victories, as have bene large matter of thanksgiving: But in this he hath answered us above our expectation and particular desire: at this time: For we would have been satisfied for the time with the rendring of that beleagred City, but the Lord hath done much, yea, very much more.

5. And we may justly adde the last: That the deliverance was of free goodnesse: For our faith was not perfit. Were not many of us full of doubting and fears, yea full of unbelieve, that it might have been said of some of us: *Why have ye not beleevd, O ye of no Faith?* And of the best of us, *O ye of little faith, why did you doubt?* Our hearts have been wavering, and moving up and down like a Ballance, sometimes presuming, sometimes distrusting, as wanting that subsistence of faith, which fixeth the heart, and maketh a stableness and stayednesse of the soul.

The use of
this work of
Divine Pro-
vidence.

It remaines, that wee make the right use of this notable work of Divine Providence. To this purpose from the text, and from that which followeth after, and goeth before about the same subject: I shall propose three very necessary duties; and what may serve either for reproof, or comfort, shall be intermixed, and for brevity be taken in with the duties.

Use 1.

The first we may learn from that which followeth, ver. 33.
Then

Then they Which were in the Ship, came and worshipped him, saying, *Of a truth thou art the Sonne of God.* They neither envie Peter, nor conceive any indignation against him, for his prerogative in walking upon the Water, which was not granted unto them; nor doe they adore or admire him, knowing that without Christ, hee could not have been able to save himself. For they had seen him beginning to sinke, and had heard him cry out, *Lord save me*; onely they fell downe before Christ, adoring him, and give him this great testimony: *Of a truth thou art the Sonne of God.* They who before, through the hardnesse of their hearts, had not considered the Miracle of the Loaves, *Mark 6.52.* did by this miraculous work know him, and knowing him, they worshipped him: Nor did Christ reject their testimony, but by his silence, consented unto, and sealed the truth of it (c). The same duty is required of us all: No man is to envie those Worthies, whom the Lord hath honoured to be instrumental in this great worke. The Lord doth what, and by whom he will, and whom the Lord honoureth, it becometh us to honour, which if we grudge to doe, the Lord will honour them the more. Again, no man ought to offer the fat of the Sacrifice, or the principall praise of the day unto the instruments: Did not many of them at first begin to sinke? and as many times before, so all of them at that time, were constrained to cry out, *Lord save us*: but we must all, and they also with us, fall downe before Christ our Saviour, and great Deliverer, and with one heart and voice, say and sing; *Of a truth thou art the Son of God*; which hee will admit as a praise due unto his Name, and acceptable unto him, that hee may have a Name above every name.* The humility of Gideon, in answering the pride of Ephraim, was no lesse commendable, then his courage against Midian, vvhhen hee said unto them, *What have I done now in comparison of you? is not the gleanings of the grapes of Ephraim, better then the vintage of Abiezer?* It vvvas the vvvisdome of Scipio the Roman General, vvhen tvvo of his Souldiers contended about the Crowne (due to him vvho first scal'd the vvallies) so hotly, that the vvhole Army vvvas in danger to be divided, so to determine the question, that the Crowne vvvas given to them both, both having

Thankfulness
in Adoration
and Confession.

Quid ergo
est quod Iudei
dicunt eum
virum quidem
Dei & Pro-
phetam fuisse,
filium vero
Dei non fuisse?
Si filius Dei,
non fuit, certe
neque vir Dei
neque Prophe-
ta fuit, cum
non sit viri Dei
ad exhibitum
honorem divi-
nitatis iudicef-
cere. Quid dicat
eum Casaria-
num esse pro-
bum ac genuinum
Casari fidelem,
qui honorem
Casari soli
competentem
oblatum non
repudiaverit,
sed agnoverit?
Muscul. in
Matth. 14.

* Take heed to
Emulation,
and beware
of envie.

having

having (as he affirmed) elined the wall together. It is observed by the learned for a rule, that in a contest for priority, and praise, when each party from selfe-love, taketh the first place unto himselfe, or from partiality, giveth it to him whom he affecteth, that he who unanimously hath the second voice, is to be preferred before all: Upon this ground, the sect of the Academiques amongst the Philosophers hath beene esteemed the best; because both the Stoicks and Epicureans doe give their voice to the Academiques next unto themselves. If a Generall of an Army should examine his chiefe Commanders, Who next themselves did best in battell? it were like that he who had the second voice, were of the greatest merit: and yet they observe a fallacy and reprehension here; for men cunningly doe incline to give testimony next themselves, unto those that are not like to come in their way, or to stand in their light. There needeth no such contest amongst us: Let all men, falling downe, give the praise unto God, and be content that the work is done, and they have been faithfull in their performances. What hast thou, which thou hast not received? What hast thou received, which might not have been given to another, and which may not for thy pride and emulation, yet be taken from thee, and given to another?

Difference
betwixt Emu-
lation and
Envy.

I know the distinction and difference which Moralists make betwixt emulation and envie: that emulation hath place in the greatest and most magnanimous spirits, that it maketh them to covet and seek after the best gifts, that it affecteth the minde with griefe, not because another is unworthy of that which he hath, (for that is indignation) nor because another hath that which himself wanteth, (for that is envy) but because thou wantest that which another hath, which becometh thee to have no lesse then him, & vvhich by thy industry & the blessing of God, thou mightest have attained, or may yet attain unto: As vvhhen a Godly man is grieved, that vvvith other Martyrs of Christ, for vvvhose constancie in the Truth he rejoyceth, he hath not also been partaker of the glory of Martyrdome: Or vvhhen a Souldier is grieved, that vvvith his fellowv-Souldiers, vvvhose courage and successe he congratulates, he had not a hand in the glorious victory against the enemy.

enemy. I denie not, but such a pure emulation may be found in regenerate hearts, and that there may be somewhat like unto it in *Thimistoulas*, that could not sleep when he began to think of the Trophies of *Miltiades* (d). Yet would I have it acknowledged, that as emulation and envy are often expressed by one word in both the Originals, so doth it come to passe, that emulation (which is the base corruption of our nature) doth often degenerate into envy, and seldom is it soon, that he who is much emulous, is not somewhat envious (e). Some kinds of sinnes doe reign and rage most in the time of Peace and Prosperity, another sort in time of Warre and Trouble: but envy findeth matter to work upon at all times. It is a Monster of many heads: there is one kinde of it like unto that in *Joshua*, Numb. 11. 27, 28. And in the Disciples of Christ, *Mark* 9. 28. And in the Disciples of *John*, *Ioh.* 3. 26. We are not free of this kinde of envy. There is another kinde of it, like that of the *Philistines*, Gen. 26. 14, 15, which is most diabolicall. But besides these, there bee other two sorts of it set on work by Satan at this time, and which all good men would beware of: One is of those that cannot admit an equal, that would engrosse all alone, *Mat.* 20. 11. *Acts* 13. 44. Another of those that cannot permit any to be preferred unto them, as in *Cain*, Gen. 4. 3, 4. In the brethren of *Joseph*, *Acts* 7. 9. In *Asiriam*, Numb. 12. 2. In *Saul*, 1. Sam. 18. It was foolishness in the women and people, yet it was truth in the Nobles of the *Medes* and *Persians*, *Daniel* 6. 4, 5. The Scribes, Pharisees, Sadduces and people of the Jews, *Matth.* 23. 13. *Acts* 5. 17. *Acts* 13. 44, 45.

We have an example of both sorts in the Courtiers of *Saul* against *David*, and in *Pompey* the great, and *Julius Caesar* (f). As it is one of the most common, so it is one of the greatest evils in the world: it being not onely most opposite unto Charitie; but the cause of Contention, Mutinies, Lies, Slanders, Sedition, and bringeth a world of miseries from the justice of God. No sort of persons have more need to bee upon their guard against this Enemy, then brethren, amongst whom, if once Emulations, Hatred, and Envy, finde place to work division, they become irreconcilable. Like

d *Plat.* in
Apo.

e *Ambz.* *Ter-*
ti *forores*
atra noctis si-
lia, Heliod.
Ilia amulatio
est laudabilis
qua non est ri-
valutasi jumi-
lis. Cic.

f *Julius* *Caesar*
et Pompeius

f *Caesar* *pri-*
orem Pompei-
usque parem.

D

unto

unto fragments of CrySTALL glasse, which after breaking cannot be cemented againe. Because the smallest injury, where kindnesse is deserved and expected (and much more envie) is judged to be ingratitude, which is acknowledged by all, who know the nature of it, to be a manifest injury, and as intollerable as any other. And of all sorts of Brethren none have reason to take greater heed unto this evil, then such as naturally are strangers one to another, and of divers nations, but are sworne Brethren; if the fire of envie and hate once begin to burn in their breasts, they want the affection of naturall brethren to extinguish it. The best remedy for such, is the right embracing of one true Religion, and religiously to remember their Covenant, by which they are joyntly to Jesus Christ, and amongst themselves, which will make them forget that they be of divers Countreys and Kingdomes, and timely to resist all divisive motions, the mother whereof is Emulation and Envie; which I heartily wish may be as farre from us all, as it was from the Disciples of Christ at this time.

The Adoration
of Christ.

Setting aside therefore, with the Disciples, all Emulation and Envie, all Admiration and Adoration of men; Let us follow the example of the Apostles, in that twofold duty performed by them: the one is the Adoration of Christ: the other, the Confession of Christ. They have not spoken amisse, who conceive that there be foure parts of the Morall worship of God, according to the parts of the first and great Commandment, *Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy minde, and with all thy strength*, Mark 12. Luke 10. The first of them is, the attentive consideration of the works of God, by the outward and inward senses. The second is, the right judging of the works of God by the minde and understanding. The third is, the congruous and suitable affection of the soule, by the heart, which is the seat of the affections. The fourth is, the testification of this affection in our whole life, by the actions of the will. Amongst which (for they be many) these two in the Text are to be numbred: Adoration, and Confession, which were the thanksgiving of the Disciples at this time, and now upon our Deliverance are required of us. And who is it, that beholding

beholding the power of Christ in the greatnes of the Deliverance; the wisdom of Christ in the seasonableness of the Deliverance; the jealousy of Christ; who will not give his glory to another, in the sensibleness of his hand in working it; the truth of Christ in hearing prayer, according to his promise; and the mercy of Christ in passing by so many sins, and so much doubting, would not adore this mightie, wise, jealous, true, and mercifull Lord? When the children of Israel had heard that the Lord had visited them, and that hee had looked upon their affliction, *Then they bowed their heads and worshipped*, Exod. 4. 31. After that the Lord had spoken to Moses of the Religion of the Pasleover, and the smiting of the first borne of Egypt, *The people bowed the head and worshipped*, Exod. 12. 27. When *Iehosaphat* upon his Fast and Prayer heard from the Spirit of the Lord, which came upon *Iehaziel*, that the Lord was to fight for *Iudab*, and that they were onely to stand still and see the Salvation of the Lord, he bowed his head with his face to the ground, and all *Iudab* and the Inhabitants of *Ierusalem* fell before the Lord worshipping the Lord, 2. *Chron.* 20. 18. At the restoring of Religion and cleansing of the house of God, the King and all that were present with him, bowed themselves and worshipped, 2. *Chron.* 29. 29. And shall not we, when the Lord hath visited us, and looked upon our affliction, when hee hath foughten for us, and slaine the strength and first-borne of our enemies, when he is about the restoring of Religion, and the cleansing and building of his Temple; shall not we in all feare and reverence fall downe and adore before him, acknowledging his Sovereignty, and our own baseness and unworthiness? Let the whole Church Militant and Triumphant, the twenty foure Elders; and the foure living creatures, men and angels, fall downe and worship him that liveth for ever and ever, saying, Blessing, honour, glory and power, be unto him that sits upon the Throne, and unto the Lambe for ever and ever.

The other part of their Thanksgiving, is their Confession of Christ. They give him this testimony, *Of a truth thou art the Sonne of God.* The Confessing of Christ. This they all confesse, and were ready to confesse before all the world, which they also did afterward.

Of this testimony *John saith, We before our shall confesse that Jesus is the Son of God, God dwelleth in him, and he in God, 1 Joh. 4:15.* Which is not to be understood, as if no other truth were to be confest of him, but because that maiore and fundamentall truth was then controverted and denied by Seducers and Antichrists. The Lord requireth of each one of us according to our place and calling, that wee confesse and give our testimony unto such truths as are most called in question. At this time it is required of the Honourable Houses of Parliament, that they give unto Jesus this testimony, which is a necessary consequent of the testimony of the Apostles: *That Jesus Christ is the King of his Church, and that is must be ruled by his Scepter.* That the Government is upon his shoulder, without which all our adoration and Hallelujah, is but like the mocking of him by his enemies, when they clothed him, sometimes in purple, and sometimes in white, and did put a Crowne of thornes on his head, and in his hand a reed for a Scepter.

No duty better becometh the Honourable Houses of Parliament then thankfulness: for in thankfulness there be three very eminent vertues fiteable to their place and eminency. 1. Truth, when we acknowledge and professe who it is, from whom we have received the benefit. 2. Justice, in rendering mutuall duties. As receiving is joyned with giving; so is rendering with receiving, which naturall men have considered when they spake of the three Graces. 3. Wisdome, because gratitude procureth the continuance of favour, as ingratitude; not seeing and discerning favours neer unto us, moveth the Lord to remove them, that we may behold them afar off. So that gratitude hath Truth, Justice, and Prudence in it. But ingratitude is an Untruth, Injustice, and Foolishnesse. Of all men in the world ungrate men unto God, are the most false, most unjust, and most foolish men. Farre must this be, farre I hope this shall be from the Honourable Houses, and from both Kingdomes.

Charitum numerus significat tres actus distinctos in beneficiis, dare, accipere, referre; earum nomina affectus quibus in beneficentia, &c. Heming, de lege nat.

Use 2.
Obedience to the voice of Christ.

The second duntie which I recommend, is obedience to the Commands of Christ, against all difficulties and temptations in the way. When the Lord commanded the Disciples to enter into the ship, they obeyed, although he went not with them.

them: and the darknesse of the night was approaching; and when they met with a stormy and contrary winde, it never so much as entred into their hearts to turne back againe: When our Lord commanded *Peter* to come unto him upon the water, hee gave absolute obedience. Obedience is a principall part of self-deniyall: by other vertues and graces we deny things of the world, and the naturall delights of the flesh which concerne the body; but this maketh us to deny our owne will, and our naturall reason, and to do the will of God: As a wilde stock, when a sprigg of good fruit is grafted in it, bringeth forth fruit according to the nature of the tree, from which the grasse was taken, and not such as the stock would have borne, if it had not been grafted: So doth the wilde stock of our old *Adam*, when the will and commandement of God by the hand of the Spirit, is grafted on it, bring forth fruit after the will of God, and not after our owne naturall will. The occasionall and particular commands of Christ, for such a time, and upon such occasions, must be obeyed, no lesse then universall and perpetuall commands, and the transgression of such commands is no lesse dangerous in the sad effects which it produceth. The examples Of *Abraham*, Gen. 22. Of *Moses*, Numb. 20. 8. Of *Saul*, 1 Sam. 15. Of *Ahab*, 1 Kings 20. Of the two men, whereof the one did wound, the other refused to wound the Prophet, 1 King. 20. Of *Iehu*, 2 Kings 10. Of *Amaziah*, 2 Chron. 25. And of many others, are evidences of this truth. My humble desire therefore, and earnest exhortation is, That in your great wisdom, ye may consider what the Lord requireth of you at this time, and in your Zeale, set your selves to the performance thereof, without discouragement or delay, against all difficulties; although you should be tossed with waves and contrary windes at the command of Christ, yet in the fourth watch he shall come to you and comfort you, and in the end shall bring you safe to the shore. Doe not that which seemeth good in your owne eyes, but obey his voice: Adde not to the Law, nor detract from it, but doe all that is writte, turning neither to the right hand nor to the left. And because nothing doth the Lord at this time more require, then the Reformation of Religion, which is long and earnestly expected

at your hands by all the godly ; go about it speedily , and put it not off upon carnall reason or worldly respects. We do distinguish betwix open hostility and secret treacherie : but we are also to distinguish betwixt prophane policy, and pious prudence. As the work of God is opposed by open hostility, and which is more dangerous, by secret treachery ; so is it hindered by carnall reason and worldly policy. Men may apprehend, that if they should settle Religion presently, many would fall off, and your affairs should not succeed so prosperously ; But I beleve the contrary to be true, That the policy which *Jeroboam* and the Jews used in the time of Christ, *Joh. 11.* a case not unlike unto ours, brought the same very evil upon them, which they feared, and did endeavour to avoid by their policy. *Luther* used to say, that three things would prove mighty hinderances to Christian Religion. 1. Forgetfulness of the work of God. 2. Security, which he found prevailing already in his time. And 3. Policy and worldly wisdom, which would bring all things in order, and cure the publick stirs, with the counsell of man; To determine the present controversies by humane reason, was in his judgement to go mad with reason. *Hezekiab* was not guided by policy in his Reformation, but removed the high places, and brake the Images, and cut downe the Groves, and broke in pieces the brazen serpent that *Moses* had made : For unto those dayes the children of Israel did burne incense to it, and he called it *Nebushtan*, *2. Kings 18.4.* This hee did in the first yeare of his Raigne, in the first moneth, and suddenly *2. Chron. 29.3.* and *36.* Hee cared neither for the Philistines, nor the King of Assyria, both of them rising against him, nor for the Idolaters in the land, but (which was all his policy) hee trusted in the Lord God of Israel, *2. Kings 18.5.*

Some conceive, That because I am a stranger; I may speake more freely then others ; but for this very cause, That I am a stranger, I am the more sparing in my expressions ; Yet this much I may say, that there be three things which seem very strange to me. 1. That any should bee found to speake against all the Reformed Churches, and to draw Disciples after them, unlesse they had great evidence of Scripture, or convincing reasons for the novations which they would introduce.

Cum ratione
insanire.

produce. 2. Although some such arise; yet it is a wonder that so intelligent a people, should be carried away with every winde, and scattered into so many Sects and Divisions, which is a great scandall to Religion, a great sin and shame to such a people, a spirituall judgement in it self, and the cause of many other judgements spirituall and temporall, and an argument that this miserable warre is not yet drawing to an end. 3. That Reformation is suspended, because the people are distracted; Reformation being the onely mean to reduce them to Unitie.

The third duty which I recommend, is confidence in Christ against doubting. This was the Apostle *Peter* his weaknesse, both at this time, and afterward, that he doubted, and was afraid, which made him begin to sink: and there can be no full and through Obedience, without faith and confidence. Two things are necessary for this. 1. Self-deniall, and renouncing all confidence in your selves, or your owne wisdom, courage, strength, or multitudes, all which are but the arme of flesh, Psalm. 44. 3, 4, 5, 6, 7, 8. Wisdom will have us to use all good means, but faith will not have us to trust in them. 2. A firm perswasion, and full relying upon Christ, holding the eye of our soule upon him continually. *John the Baptist*, *Joh. 3. 33.* useth two words to expresse the nature of faith and confidence; One is קבל Syr. קבלה *Cabala*, the word of receiving, which in the Syriack is not every receiving, but a receiving of a Doctrine sent from God, as Divine, and sent from him. The other word is more, סנה Syr. *Obsignavit, conclusit; Hath set to his Seal*: when the word is used of God toward us, wee know the meaning; but when it is ascribed unto us in relation to God and his truth, it expresseth the resting of our conscience on the truth of God: that as the Lord sealeth his testimony unto us by the Sacraments, and by his owne Spirit; so upon our part, our faith and affiance sealeth the truth of God, that we acquiesce in it, and close with God, and the matter is concluded betwixt the Lord and our soules. The writing thus sealed cannot be reversed, for while the seal is at it, it abides firm, and the seal is kept by the Lords faithfulness, for our benefit. This confidence will make us submit to the will of God,

Use 3.
Confidence
in Christ.

and

and to say, I will bear the indignation of the Lord, because I have sinned against him; until he plead my cause, and execute judgement for me: Hee will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her, which said unto me, Where is the Lord thy God? Mic. 7. 9, 10. Woe is me, for my hurt, my wound is grievous: but I said, Truly this is a grief, and I must beare it, Jer. 10. 19. This will carry us through all discouragements; because it maketh us to see greater things then the World: It opposeth the wrath of God against the terrors of the world; and the love of God against the love of the world. This assureth us of the presence of Christ in all our troubles, *It is I, be not afraid.* The most terrible word to the enemy, and the most comfortable to the godly. It persuadeth us, that God cannot denie himself, nor forsake his own cause: and for our selves, that although this life, and all things in it should faile us, yet our happiness waits for us: *Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope, Psal. 16. 9.* Much might be spoken here, and to good purpose, of the notes whereby to try our faith and confidence, whether it be weak or strong, and of the means to encrease it, that it may come to a full assurance: but I have troubled you too much already, and therefore I shall onely desire, that the recent proof of the mercy of God in our deliverance, may be added to your Calendar of former deliverances, to make your experience the stronger, that your hope and confidence may be the stronger for all time to come.

An

*An Excellent Allegory, taken forth of this History by
Augustine, in his 14. Sermon, Upon the
words of our LORD.*

AS Christ going to the Mountain to pray, gave commandment to his Apostles, to get into a ship, and to goe to the other side; so after his ascending into heaven, at his commandment the Gospel was to be carried thorow the Sea of this world. As the Ship wherein the Apostles of Christ were Passengers, meeteth with a great tempest; so the Church of Christ sustaineth waves of Persecution, and is opposed by the various blasts of Hereticall windes. As the Disciples do not straightway forsake the Ship, but did toile in rowing; so the confession of our Faith is not to be forsaken, but the Teachers of the Church, both by word and Writing, in the midst of the contrary windes of the world, and of the blasts of tumultuous Hereticks, are to discharge their office faithfully. Let the crosse yard be set up, and Christ crucified be looked upon; and let us not make defection from him, but follow his steps: let us, through suffering and death it self, presse toward eternall glory: Let also white sailes, that is, a pure and honest conversation, be laid hold of. Moreover, although the sea do rage, the winde withstand strongly, and the surges rise and make a noise, so that the ship be sore tossed, and covered with the waves, yet is she not drowned, but runneth to the Haven: so may indeed the Church be pressed, but can never be oppressed; for Christ is praying on high, and beholdeth his owne, mightily wrestling with the contrary windes: He therefore intercedeth for them, that their faith fail not, but that they may carry unto the Nations, these Noble (but to humane reason, Forrein) Wares, of Remission of sinnes, and the Kingdome of heaven, through faith in Christ, freely offered to all that earnestly repent, and amend their lives. Furthermore, This small Ship shall be tossed, and float on the water, till the Lord come, who alone is able to make a weighty body to walk upon the face of the liquid element; which shall come to passe about the

fourth watch of the night, that is, in the end of time, vvhhen the night of this vvorld is almost spent. In the meane vvhile, although the roaring Sea do murmure and repine under the feet of the Lord, yet nilling vvilling, it is constrained to beare him: so, although the swelling pride and powvers of the vvorld arise together never so high, yet our Head shall trample on their head. But vvhen Christi cometh neer unto the Ship, before he be clearly seene and knowvne of his ovvn, he striketh their hearts with a nevvterror, that they seeme to themselves to see a Ghost: for in the darknesse of this night we are not able rightly to understand the worke of the Lord; but vvhen the darknesse is scattered, and all the storm calmed, vve shall know him aright, and shall worship him as the true Son of God, our Redeemer and Saviour. It is our part who do live about the fourth watch, and upon whom the ends of the world are come, *1 Cor. 10. 11.* to provide, lest that by the sudden and unlooked for coming of the Lord, we be surprised and confounded: For as Christ, in one moment, and vvith one thrust, brought the Ship into the Harbour; so before vve can look about us, or turn our selves, Eternitie shall come upon us: For the Elects sake these dayes shall be shortned, *Matth. 24. 22.*

FINIS.

**A Catalogue of the Names of those Divines who
have Preached before the Parliament, beginning
Jan. 18. 1644. to July 18. 1644.**

At a Thanksgiving before the Parliament and City of London.

Jan. 18. Mr. Marshall. 1 Chro. 12. 38, 39, 40.

Jan. 31. {Mr. Cawdrey. Prov. 29. 8.
 {Mr. Rutherford. Dan. 6. 26.

Febr. 28. {Mr. Baylie. Zach. 3. 1, 2.
 {Mr. Young. Psal. 31. 24.

March 27. {Mr. Gillespie. Ezek. 43. 11.
 {Mr. Bond. Isa. 45. 15.

At a Thanksgiving for the Victory over Sir R. Hoptons Army.

April 9. {Mr. Ob. Sedgwick. Psal. 3. 8.
 {Mr. Case. Dan. 11. 32.

At the Thanksgiving for the Victory at Selby in Yorkshire.

April 23. {Mr. Perne. Exod. 34. 6. not Printed.
 {Mr. Carryl. Rev. 11. 16, 17.

April 24. {Dr. Staunton. Deut. 32. 31.
 {Mr. Green. Neh. 1. 3, 4.

May 29. {Dr. Smith. Psal. 107. 6.
 {Mr. Henry Hall. Matth. 11. 12.

June 26. {Mr. Hardwick. Psal. 126. 5, 6.
 {Mr. Hicker. Isa. 28. 5, 6.

*At the Thanksgiving for the Victorie over Prince
Rupert, and the surrender of York.*

July 18. {Mr. Vines. Isa. 63. 8.
 {Mr. Henderson. Matth. 14. 21.